UNITY

# The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 150. [Vol. XIII.—3] March, 1916. ONE PENNY.

## Rev. LEONARD SHORT,

**COVENTRY.**

Rev. Leonard Short, born at Sheffield, 1877, educated at public schools, evening classes, and evening department of the Sheffield University College; had five years business experience at General Post Office, five years with the Gas Company, eight years in the office of an Accountant and Estate Agent,—all in Sheffield. At 18 years of age he joined the Unitarian congregation at Upperthorpe, became Sunday School teacher and treasurer, secretary to Young People's Religious Union the forerunner of the Guilds' Union; was lay preacher at 20, supplying Yorkshire and Derbyshire churches; and was appointed lay worker to Stannington Chapel, 1909, went through two years' theological course at Manchester College, Oxford, and was appointed minister at Stannington, 1911. He acted as mediator between men and employers in strike of the clayminers resulting in considerable rise in wages to the men. From 1912-1915, Mr. Short was minister at Marple, where he increased the membership from 36 to 70, founded a Sunday school, a Girls' Guild, a Band of Hope, and carried through a successful bazaar raising £200, and started a building fund; he engaged actively in public work, was secretary of a Men's Association for Women's Suffrage, was on committee of Recreation Club, District Band of Hope Union, Women's Suffrage Society, Belgian Relief organisation. Secretary of Marple Dale Colony for unemployables. Accepted appointment to the Great Meeting Chapel, Coventry, beginning his ministry there in April, 1915, where he has considerably revived an old congregation. Mr. Short is "doing his bit" of War service as rural postman outside Coventry carrying first delivery, 6 a.m., every day except Sunday; he is married and has three children. He has three brothers in the Unitarian ministry of whom Rev. H. Fisher Short, of Park-lane, Wigan, is the eldest and his senior.

## Stray Reflections.

Reason exercises a two-fold function, it uses the will to direct the mind, and also to enable it thereby to search for the truth desired.

What is Conscience? The faculty by which we distinguish between and determine upon the higher and lower courses of conduct.

It is a curious fact that the Hebrew Scriptures have no word for conscience, although of course it is implied, in one way and another, by figurative language.

There is profound truth in that remark of Herbert Spencer's—"As a foundation for morality the emotions are superior to the intellect."

Never more vividly is this illustrated than at the present time. Great as it is and has been we see how utterly intellectual culture has failed to save a mighty nation from committing the most atrocious cruelties—a series of crimes outrivalling the barbarities of the Middle Ages, a calculating malignity and diabolical craftiness which puts their perpetrators almost outside the pale of human nature. —E. R. H.

## "Our Only Day."

Were this our only day,
Did not our yesterdays and morrows give
To hope and memory their interplay,
How should we bear to live?

Not merely what we are,
But what we were and what we are to be,
Make up our life—the far days each a star,
The near days nebulæ.

At once would love forget
Its keen pursuits and coy delays of bliss,
And its delicious pangs of fond regret,
Were there no day but this.

And who, to win a friend,
Would to the secrets of his heart invite
A fellowship that should begin and end
Between a night and night?

Who, too, would pause or prate
Of insult, or remember slight or scorn,
Who would this night lie down to sleep with hate,
Were there to be no morn?

Who would take heed to wrong,
To misery's complaint or pity's call.
The long wail of the weak against the strong,
If this one day were all?

And what were wealth with shame,
The vanity of office, pride of caste,
The winy sparkle of the bubble fame,
If this day were the last?

Ay, what were all days worth,
Were there no looking backward or before,
If every human life that drops to earth
Were lost for evermore?

But each day is a link
Of days that pass and never pass away;
For memory and hope—to live, to think—
Each is our only day.

—COATES KINNEY.

Harper's Magazine.

## "Had Jim Fable a Soul?"

by the Rev. LEONARD SHORT.

When a man shows not the slightest evidence of having any spiritual life, the question may not seem altogether unnatural as to whether he really has a soul. Such a man was Jim Fable. He was bred and born in the northern village of X, bordering on two counties, and passed the whole of his life there.

It was difficult to say to which county the people of X belonged. Indeed, they were a race distinct, and apart from the folk of the counties. Like their surroundings they were hard, rugged, and severe, though on the whole honest and industrious. The women-folk were especially clean and thrifty, and the best of them could perform miracles in domestic economy on a pound a week, which would have done credit to the Chancellor of the Exchequer. Of course, there were exceptions, both men and women. The writer could name a few.

The morality of X was not all that could be desired, but in this perhaps circumstances were more responsible than the people. The natural and usual sequence of marriage and a family was frequently reversed, and a family without marriage was not unknown.

Though there were several places of worship, and fairly well attended, it was not an easy matter to separate the "sheep" from the "goats." Both classes were found in church and chapel, and some of the worst characters had been scholars in the Sunday schools.

The social life was not what could be called "high," though centred chiefly at the places of worship. There was a hare-hunting squire, and the men of the district followed the sport whole-heartedly. They were also fond of football, cricket and steeplechasing. There was a brass band, and it was surprising to find so many men able to play an instrument in so small a place.

The parsons, schoolmasters and the squire were the intellectuals; they had little else in common. Plenty of jealousy, and not a few rivalries existed. Sunday and day schools competed for scholars, and the means adopted to obtain them were sometimes rather mysterious.

Besides farming, several industries were carried on, including various branches of the cutlery trade. The chief employment, however, was claymining and brickmaking. The men were poorly paid. The work was hard and dangerous. Wages might have been better had the men realised their common interests, and if there had been more mutual trust and greater cohesion amongst them. They were too individualistic. There was a time when a few more advanced than the rest succeeded in firing the imagination of the workers. A strike followed. It was a hard fight, and hard men on both sides. The men won, most of them securing better wages. What has happened since is another story.

The relationship of X to other places was almost isolation. There was no railway station, no trams, not even a bus. It was possible for favourites to get a lift in a milk cart or on a wagon, otherwise "on foot" was the mode of travel. The streets were unlighted. The people were "in the dark" in more senses than one. Was this the case with Jim Fable's soul? If he had one, was it by sheer force of circumstances, lack of opportunity, and the nature of his surroundings which kept Jim's soul so entirely out of view? He appeared to be a most materialistic fellow. As a boy he went to Sunday school, and occasionally to chapel when a man. He was absolutely destitute of religious ideas. Fairly quiet when sober, but in drink could "swear like a trooper." In the latter condition, which was usual each week-end, he was gluttenous and beastly. At such times he was a terror to the family, his poor mother being no exception. Now Jim's work in the claymine was hard, and

f a man drinks hard too, nature will sooner or later evolt. This happened before Jim reached middle fe. He began to be ill. The disease developed uickly. Suitable and adequate treatment not being vailable in the village, Jim had to be removed to ospital. He was a restless and ungrateful patient, nd, dissatisfied with his treatment, returned home. But the disease was not to be played with, as Jim iscovered when a little later he resumed his old abits. Becoming very ill again, another hospital vas tried. Here the food, in fact, nearly everything, ailed to please Jim, so he swore at the nurses and vas soon home again, where he remained a very dis greeable, sullen, sick man. The disease was such hat operations were frequently necessary to keep im alive. No doubt Jim suffered terribly. If ever he hand of Nemesis was distinctly seen at work it vas in this sad case. Both doctor and minister had ravely warned Jim at the beginning of his trouble, ointing out what the end would be. But all warnngs, advice, entreaties, even prophetic pains were tterly disregarded. No man can do that with impunity. Jim Fable sowed the wind, he had to reap he whirl-wind. Nothing and no one could comfort or onsole him. Though he clung to life, probably afraid of death, it became apparent to others that he was a ying man.

Jim had been ill more than a year, when one Sunday evening he was reported to be worse. The minister of the Independent Chapel called to see him after service, and did his best to speak as the occasion demanded. Dick Ripley, an ever bright and jovial fellow, something of a poet too, was also at Jim's cottage. He was a fine example of real good nature, and did what he could to quiet the fears of the sick man. "Cheer up, owd lad, tha'll be better when t' cuckoo cums, and mebbe tha'll be an insurance man, for tha'll not be fit for t' pit agean."

Dick went on to say that he once knew a sick man who got better after drinking a "pint o' beer." This was well meant, though an unfortunate hint. Jim had beer, cheese and onions the very next day. The result may be guessed. He was worse than ever, too bad in fact to undergo another operation.

It was now only a question of time. A fortnight later there was an urgent ring at the Manse bell. At the door was Jim's sister Dinah in tears. "Oh! do cum, Mr. Jones, aahr Jim's dying." The minister was soon at the bedside, which was in the living-room of Fable's cottage. He prayed that peace and rest might soon come. There was no doubt about the end being near, for Jim's mind was not clear. His mother sat by him pale and sad, waiting. Dinah was weeping. The minister also sat near Jim and uttered such words as were given him. They were few. Mrs. Jones was there too, ready to lend a hand. The door opens quickly. A neighbour to inquire, "How is he now?" Jim looks at the clock and answers:

"It'll be abaat two hours." He knows he is dying. Then he wants to sing, and offers to sing the minister "for a quart." He would like a smoke. Mr. Jones reaches a clay pipe, charges it with a little tobacco, lights it, and places it in Jim's mouth. Three or four puffs satisfy him. Strangely ominous there were a skull and crossbones on the bowl of the pipe Truly a pipe of death.

"What sooat o' bacca war that, Mr. Jones?" suddenly asked Jim.

"Cut cavendish."

"That's reight."

"Would you like to see anyone?" the minister asked.

"Let them who wants to cum, cum.

Presently Jim's brother Tom enters, looking very scared. He asks in a husky voice:

"Well, aah are ter, lad?"

"Abaat deead," came from the bed.

Then in answer to a remark by the minister Jim admits that his mother has been "pretty fair" to him, but he has been a "good son." Then quiet—Jim's eyes keep turning to the clock. He begins to speak.

"Ay, it's a slow job, deeing—aws'l soon be resting on me owd father—cover me up, aw want to dee warm."

Now he tries to sing. Mrs. Fable begins to sing "Lead kindly light."

"That'll do, that'll do," said Jim impatiently.

"Would you like to dispose of any particular article Jim, something you cared about?" the minister asked.

"No, aw want no rowing o'er me clooas."

Now he swears at something he seems to see.

"Yes, he would like the minister to read. Then changes his mind.

"No, aw'll not dee to-neet."

"Medicine? Certainly."

Takes a dose, swears again.

"Yo're a rum chap, Mr. Jones."

At length becomes quite calm. Old village nurse enters quietly. Looks professionally at Jim a few minutes, and then says:—

"He's passing away very nicely. Poor owd lad."

Jim suddenly tries to sing again, then to swear. He can do neither.

Unconscious at last. Another hour's watch. A strange light in Jim's eyes. A long deep breath, and then, in Mrs. Jones' words, a peculiar trembling of the body, as though something making an effort to leave it. Was it Jim's soul? for just then he passed away.

Now all busy, especially nurse.

"Yes, certainly, Dick Ripley must shave him. Dick goes for razor and soon returns. Very carefully the operation is performed, the minister holding the lighted candle.

"Aw moant cut t'owd lad; aw niver cut him when ee war alive, aw moant cut im naa he's deead."

The nurse and Mrs. Jones do what is necessary, and Dick and the minister lend a hand in removing the body into the cool kitchen.

Jim was laid to rest in the old chapel yard under the hill. The funeral tea in the schoolroom was all that could be desired.

But what of Jim's soul? Never, not even during the last hours, did he show any signs of spiritual feeling or desire. He seemed to be animal to the end.

Jim's friends went to chapel for the usual memorial service. The minister's remarks were based upon a belief in the immortality of the soul. He at least believed that Jim Fable was not destitute of spiritual life. He could do no other, for he also believed in the Fatherhood of God.

## Great Books of Devotion.

By Rev. William C. Hall, M.A.

III.—THE CONFESSIONS OF ST. AUGUSTINE.

Augustine was born at Thagaste in Numidia on November 13, 354. There and at Carthage he was educated. At Carthage and Rome he taught, and was appointed public lecturer on rhetoric at Milan. Through the preaching of Ambrose he was converted to Christianity in his thirty-third year. He returned to Africa ,became a Christian priest, and was consecrated Bishop of Hippo in 395. The date of the "Confessions," which describes his life up to his conversion, is 397. He died on August 28, 430.

The "Confessions" is a book which tells the story of a soul taking a worldly course, tasting fully the pleasures of sense and sin, being convicted of its folly, and awakening to light and finding forgiveness and spiritual peace. The narrative is broken by some of the most affecting prayers that have ever issued from the heart of man.

With its beautiful account of Monica, the mother of Augustine, of her wonderful love and her prayers for the salvation of her son, and with some of its passages which are frequently quoted in works of diverse character most of our readers are familiar. One sentence at least, at the opening of the book, has impressed itself upon the minds and hearts of all Christians, and has found re-expression in several hymns: "Thou hast created us unto Thyself, and our heart finds no rest until it rests in Thee." That sentence is the theme and burden of the book. It is the text from which is unfolded the vivid and arresting story of Augustine's early life. His ambition, restlessness, desire of life, disappointment, disillusionment are laid bare, not in great detail, but in powerful and compelling impressions in which he spares himself none of the pains of frank and full self-exposure. He sets before us his infancy with its want of character, to him, as theirs to so many other saints, so like unto sin; his boyhood with its hatred of learning, its difficulties in acquiring knowledge, its love of play and fear of brutality; his youth with its worldly cravings and lusts and its earthly hopes and dreams; the intellectual attainments of his early manhood, its struggles with heresy and immorality, its spiritual efforts, failures, defeats, and victories; and his final and full consecration to Christianity. In all these stages he sees, as he looks back and records the incidents, the hand of God slowly and certainly effecting his salvation, and he traces the answering which God gives to his mother's continuous praying for him. While there is much in the narrative that is sensitive, as, for example, his relation of how as a boy he stole some pears from a neighbour's vineyard, there is nothing morbid.

Readers interested in the history of heresy will not fail carefully to peruse the account of Augustine's connection for eight years with the Manicheans, whose system of thought recognised a dual government of the world, involving a contention between a kingdom of light and a kingdom of darkness, and giving the most fantastic explanations of natural phenomena.

But the main interest of the book is human, or, rather, spiritual. It abounds with most pious ejaculations and reflections. "Thou shalt light my candle, O Lord my God, Thou shalt enlighten my darkness, and of Thy fulness have we all received." "Meekness and piety are the way back to Thee." I entered into the secret closet of my soul. . . . and beheld with the mysterious eye of my soul the light that never changes. . . . He who knows the truth knows that light, and he who knows that light knows eternity. Love knows that light."

One can read this wonderful book following its narrative with the interest wherewith one moves through the pages of an enthralling romance, and afterwards one can turn at random to its pages certain of finding a passage which, again considered and reflected, is food and inspiration for the religious life.

## The Great Renewal.

By H. G. WOODFORD.

Life, as we know, is always creative. It leaps out from the unexpected place. When we have stopped it in one situation, like a forceful spring it shows itself in another, and through subterranean channels it will work until at last it shows itself the dominant power. You cannot stop life. The very genius of life is renewed. The animal that has been nearly starved to death in one climate will re-appear in succeeding generations equipped against the inclemency of the air and sky.

At this season of the year we are specially reminded of these things by the annual resurrection in Nature. Life is covering the sharp and jagged face of Nature with a new and lovelier raiment. Does not the coming of Spring, when the streams that have been frozen at their fonts break through their bonds of ice and roll down to water the fields and make the pastures gleam with green and gold, show the Eternal's power in the renewal of life? "Thou renewest the face of the earth."

The years come and go in their majestic round, but always the Spring returns and the earth renews itself after its long winter night.

This should be a message of hope to us all at this time. Every bulb flinging its beauty into the gentle air is speaking to us with prophet-tongue. The

fragrant snowdrifts from the orchard trees, the buds looking out upon us with their bright eyes, the happy chirp from the hedgerow, all bid us hope.

Winter and darkness seem to lie upon Europe to-day. So many fair things lie crushed and dead. So many bright hopes seem buried. Oh, the heartache, the blinding tears, the wounds, the slaughter, the savagery and hate! Will it ever cease? As the trampled and devastated fields and gardens of France and Belgium will laugh and sing again when the marching hosts have departed and the shattering shell has ceased, so the human heart of Europe will awake again to kindness and tenderness and in some happy springtime we shall recover our souls. Our belief in the original goodness of man slays the doubt that this winter shall not change to spring.

## Literature.

LITERATURE: "Life in Palestine when Jesus lived," by J. Estlin Carpenter, M.A., D. Litt., D.D., D. Theol. New, revised and enlarged edition. Sunday School Association, Essex Hall, London. 1s. 6d.

"Suffering and Wrong," a message of the New Religion, by the Rev. Francis Wood. G. Bell and Sons, Ltd., London. 4s. 6d.

Dr. Carpenter's book has now reached the third edition, and is in its thirteenth thousand. The work is made still more serviceable by fuller references to larger works and in the addition of indices of Scriptural passages cited and of subjects treated. In its previous form this "Life in Palestine when Jesus Lived" was the most convenient book in existence on the subject. The wide appreciation it met with is evidenced by the fact that the first edition was reprinted twice, the second edition five times, and this third edition is the tenth impression. And no wonder, for though in these 184 pages there is a marvellous amount of information packed and gathered from the resources of learning and scholarship, all is told in such a simple and readable a style that every page interests the reader so that he feels lured on and on the further he goes. To students, teachers, ministers and all who are specially interested in New Testament research, or in the sources and origins of Christianity, this little volume is a veritable mine of precious material. The book well fulfils its intention "to present in as short a compass as possible such an account of the people from whom Jesus sprang, as shall enable readers of the Gospels to frame some notion of the society in which he laboured, and the ideas and institutions with which he had to deal."

In "Suffering and Wrong" Mr. Francis Wood has presented us with much food for serious and anxious thought. He rightly traces the larger part of existent suffering to human agency. His book is quite a considerable treatise on social problems, their causes and their remedies. It is evidently the produce of much earnest study, and is a contribution of no little value to the consideration of such subjects as Inebriety, Female Degradation, Poverty, War, The Prison System, and Diet Reform. On all these Mr. Wood says much that is thought provoking and helpful to the formation of sound views. For reform he makes out a good case. His inquiries into causes as illustrated in the problem of poverty are fair and reasonable, and cannot fail to convince the unprejudiced reader. There is no attempt at building up argument from statistics, but it is always an argument from experience. But what is his remedy for all this "Suffering and Wrong"? The answer is: "A New Religion." And this is put forward as being a great advance and improvement on Christianity. The author says that "Christianity has not saved the world" from ills and miseries, and he concludes, too, that it cannot, that it is not equal to it. But in this he fails to prove his case. Indeed, it could be proven from Mr. Wood's book that Christianity has not been tried, and that it is because of neglect to put it into actual practice that the world is yet unsaved from its avoidable and preventable sufferings. And what is the New Religion here offered? Is it new? It is as old as Christianity itself. It is self-sacrifice, taking up the cross; it teaches that God is infinitely good, the brotherhood of man, the life of good-will. There is nothing in the New Religion which is not already in the religion of Jesus.

Mr. Wood says "Christianity is moribund," but he does not say which Christianity he means. He classes every kind together as if there were neither distinction nor difference. It is surely not fair to ignore the fact that there are many false representations of Christianity. The conventional, the orthodox are not distinguished from the real. It ought to be quite manifest to Mr. Wood that his New Religion has nothing better in the way of remedy or saving efficacy than "Seek ye first the kingdom of God," and "Do unto others as ye would that they should do unto you," for when all men do put these first things first the world will indeed be saved from its many avoidable ills. Notwithstanding this criticism we can heartily commend the book to our readers as well worth the time it will take to read it, and we congratulate its author on sending forth such an honest and earnest study of a great subject.

RECEIVED: The "Annual Report of the American Unitarian Association," which includes photographs of various new church buildings; "Blessed be Drudgery," by W. C. Gannett, D.D., Unitarian Penny Library, 14C, British and Foreign Unitarian Association, Essex Hall, London, W.C., a handy reprint of an already world-wide famous essay which should be in everybody's possession; and various exchanges.

Mr. E. C. Harding, of Eller Nook, Ambleside, long a prominent Unitarian in Manchester, reached his 93rd birthday on Feb. 23rd. He is promoting a Serbian Hospital and Refugee Relief Fund and has raised about £500 for it. We heartily congratulate him.

## Anecdotes and Illustrations.

A "VORWARTS" STORY.

"Vorwarts" vouches for the following story, and publishes it without comment:—"The other day a woman travelling from Bremen to Oldenburg had a terrible experience. In the compartment into which she mounted, two young girls and man accompanying a woman were already seated. The woman began almost at once to count on her fingers, 'one, two, three,' repeating these words at short intervals. The two girls tittered and made remarks to one another about the extraordinary behaviour of the woman. Every time the woman counted her three fingers the girls, without thinking that probably there was something behind her strange conduct, renewed their giggling.

"The man who accompanied the woman, irritated at their silly laughter, turned to them with the remark, 'You will perhaps cease your stupid giggling when I tell you that this is my wife, and that she has lost three sons in battle. I am taking her to an asylum.' It was terribly quiet in the carriage."

STORM-SWEPT.

There is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. And it battles against the storm with desperate effort, eager to win back again to Norway. But all is vain, and so at last it yields, thinking that the gale will carry it to death—and the gale carries it to sunny England, with its green meadows and its forest glades. Ah, how many of us have been like that little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm. Until at last, finding all was useless perhaps, and yielding to the wind that bloweth where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.—G. H. Morrison ("Weaving of Glory.")

FALSE OPTIMISM.

No doubt there were comfortable optimists who thought Wilberforce a meddlesome fanatic, when he was working with might and main to free the slaves. I distrust the rash optimist in this country that cries "Hurrah, we're all right! This is the greatest nation on earth," when there are grievances that call loudly for redress. That is false optimism. —Helen Keller.

DARWIN AND HIS WORK.

The gladdest labourer in the vineyard may be a cripple. Darwin could work only half-an-hour at a time; yet in many diligent half-hours he laid low the foundations of philosophy. I long to accomplish a great and noble task; but it is my chief duty and joy to accomplish humble tasks as though they were great and noble. —Helen Keller.

THE LITTLE PUSH COUNTS.

Green, the historian, tells us that the world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker; and that thought alone suffices to guide me in this dark world and wide.
—Helen Keller.

CHOOSING A MINISTER.

Oliver Wendell Holmes once said that he might have become a minister himself if a certain clergyman "had not looked and talked so like an undertaker." And in "The Professor at the breakfast table" he says on the choice of a minister: "Other things being equal, prefer one of a wholesome and cheerful habit of mind and body. If you can get along with people who carry a certificate in their faces that their goodness is so great as to make them very miserable, your children cannot. And whatever offends one of these little ones cannot be right."

ONE DAY AT A TIME.

Here is a simple rule: One day at a time. All life is a long day, and every day is a little life. Think how you and I wake up out of the unconsciousness of infancy, little by little, coming to the dawn of childhoood, and into the morning of youth. Think how we pass to the shadows of the eventide and how by-and-bye we lie down and pass out into the mystery of the beyond. Every day I enter anew into the possession of my faculties, the world about me; every night in the hush and quiet I lie down in sleep, the twin brother of death, and pass out into the darkness. The Heavenly Father gives us just as much as we can manage. A child may say, "Father, give me a sovereign." "Yes, I daresay; here's a penny for you." We give the children as much as they can take care of. That is what the Heavenly Father does with us. Here is a day for you. Come to-morrow, and you may have another. You cannot manage a year. The new year soon becomes the old year, and you forget all about it. But to-morrow you can turn to account. A day at a time!—Rev. Mark Guy Pearse.

COMMONLY WRONG.

What is not needful and is commonly wrong—namely, is to pass a judgment on our fellow-creatures. Never let it be forgotten that there is scarcely a single moral action of a single man of which other men can have such a knowledge in its ultimate grounds, its surrounding incidents, and the real determining causes of its merits, as to warrant their pronouncing a conclusive judgment upon it.—W. E. Gladstone.

## National Conference Guilds' Union.

(The National Conference here mentioned is that of the Unitarian and kindred Churches.)

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER HOWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: "AN INSTANT OPPORTUNITY."

That many Guild members have joined the Army we know; that many more are busy working for the soldiers we have good reason to believe—indeed, we are personally acquainted with some Guild workers who, since the beginning of the war, have been giving time and means and service in all sorts of ways to cheer the lads in training and in the field, and to help those unfortunate enough to be sick or wounded or in prison. Verily is theirs the Master's blessing: "Inasmuch as ye did it unto these my brothers, ye did it unto me." Here is "personal service," indeed, works of mercy blessing givers no less than receivers.

There is, however, an urgent form of "home service," we would commend to all Guild members, nay, to all the young people connected with our congregations and schools. For reasons of all kinds, some arising out of the present stress, there is a tendency on the part of our people to be less attentive at religious worship, and thin congregations have a way of reacting on the mind and heart of our ministers. After all, notwithstanding their ideals, their faith and the courage that usually sustains them, ministers are human beings, and, strive as they may to rise above mere circumstances, when, instead of big, hearty gatherings of devoted fellow-worshippers, they face churches all but empty, they cannot avoid disappointment and depression. Put yourselves in their places, ask yourselves if you could glow with fervour in a social atmosphere almost down to zero, or preach with force and passion to rows of empty benches you know could easily be filled if all the members really cared. All honour to the faithful remnant who will not desert their church and minister; but their loyalty does not suffice to save even them from a lowering of spiritual vitality. Hence to quicken the heart's action, to bring colour to the cheek and brightness to the eye, both minister and people are in urgent need of a social stimulant. That stimulant you have it in your power to supply, and you can supply it only in one way. Come to the House of Prayer, not in twos and threes but in your strength. Let your ringing voices swell the service of praise. Bring your youth and freshness into the sanctuary, and the effect will be magical. At once the temperature will rise, the eyes of the faithful will shine with a new found joy, and the minister will be so stirred that he will thank God and you for a re-discovery of pulpit power. As for yourselves, you will be astonished to find how much you have gained by being in the spirit on the Lord's Day. You will learn to look forward to your Sundays, and the song of your heart shall be: "I was glad when they said unto me, come, let us go into the House of the Lord."

H. F. S.

## National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mr. J. BREDALL, F.R.G.S. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

### WHAT THE "SPECTATOR" SAYS:

"If they (the Government) were to shut the public-houses during the war and forbid the sale of intoxicants, we could, as we have pointed out before, not only save some hundred and fifty millions a year, but greatly increase our industrial efficiency, while at the same time setting free a very large amount of foodstuffs which could be turned into meat in the shape, say, of bacon, or used directly as human food."

### WHAT THE CHAIRMAN OF THE CUNARD STEAMSHIP COMPANY SAYS:

"The most glaring example of a form of consumption which we could perfectly well dispense with is the drink traffic. I am not thinking now of the Temperance side of this question. Important though that is, we have got far beyond that now. I am thinking of the demand which this trade makes upon the services of our ships, our railways and carts, and of our labour. Thirty thousand tons a week of barley and other produce are brought into this country for the brewing and distilling trades. Think of the demand which this means on the depleted resources of our mercantile marine. Then all this stuff, together with the larger quantity which is grown at home, has to be carted and hauled by rail to the brewery or distillery. Then it all has to be brought back again and distributed to the consumer. In addition to this, six thousand miners are kept permanently employed getting coal, and thirty-six thousand tons of coal have to be sent every week to these breweries and distilleries. Taken in the aggregate, the services absorbed by this trade are on a gigantic scale, and the net result of it all is a decrease in national efficiency. I say in all seriousness that, if we are to maintain our armies in the field, we shall before very long have to choose between bread and beer.

### THE OLD DUKE AND LIQUOR.

The Duke of Wellington, during the Peninsula War, heard that a large cellar of wine lay on his line of march. The shrewd general feared more for his men from barrels of wine than batteries of cannon, and at once sent a body of troops to knock every wine barrel on the head.

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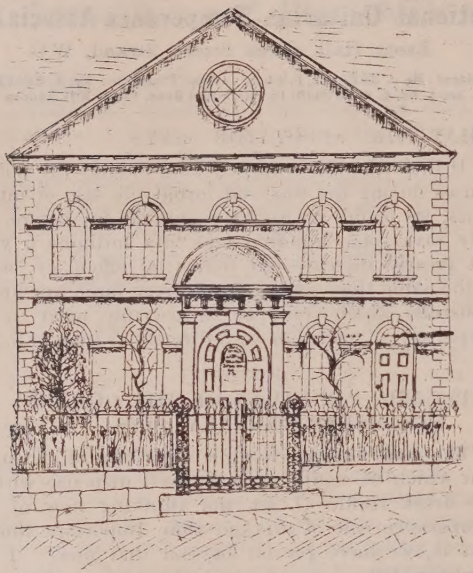
A mural tablet and an enlarged photograph have been placed in the Hunslet Unitarian Church in memory of the late Mr. John Thornton.

30 members of the Leeds Unitarian Friendly Society are serving in his Majesty's Forces.

The "Inquirer" Belgian Hospital Fund now reaches £11,000.



**GREAT MEETING HOUSE, COVENTRY.**

The congregation of Coventry, Great Meeting, originated in 1662, being founded by Dr. Obadiah Grew, Vicar of St. Michael's; Dr. John Bryan, vicar of Holy Trinity; and Mr. Samuel Basnett, lecturer at both these churches, in August, 1662, when by the Act of Uniformity they were ejected from their livings. At first the meetings were held in St. Nicholas' Hall, commonly called Leather Hall. But on this becoming too small the Great Meeting House was erected, 1700. There was much persecution under the Conventicle Acts; from 1674 till after 1693 there were troublous times for the ministers and congregation. In 1674 the minister claimed protection under the King's license; Dr. Grew was driven from place to place, and when become old and blind was banished three times from the city, and once thrown into Coventry gaol for six months for no other offence than praying and preaching in accordance with his own convictions. Another minister, the Rev. Dr. Joshua Oldfield, who settled in 1693, suffered much from continual persecution in the Courts. The change to more liberal views in theology seems to have come about during the pastorate of the Rev. J. Warren, 1700-1704. It is clear that the congregation was large. The Meeting House had sitting accommodation for 500 people; in 1810 most of the seats were occupied, and before that time when there was more persecution the Earl of Arlington wrote that he had heard from the Earl of Northampton that "the Conventicle was very numerous and the preacher a person of no verie quiet spirit." In the earlier part of the 18th Century a minority seceded on doctrinal grounds and founded the Vicar-lane Chapel, and later a secession from Vicar-lane led to the erection of the West Orchard Chapel. There have been twenty-six ministers of the Great Meeting from its foundation to the present time. The names and dates of settlement are given as follows:—Dr. Obadiah Grew and Dr. John Bryan, 1672; Rev. S. Wills, 1675; Rev. O. Musson —; Rev. Jarvis Bryan, 1675; Rev. T. Shewell, 1689; Rev. W. Tong, 1690; Dr. Joshua Oldfield, 1693; Rev. J. Warren, 1700; Rev. R. Rogerson, 1717; Rev. J. Partington, 1724; Rev. F. Blackmore, 1730; Rev. E. Fletcher, 1742; Rev. R. Atkinson, 1744; Rev. T. Jackson, 1756; Rev. U. Lloyd, 1763; Rev. P. Emans, 1777; Rev. T. Davis, 1810; Rev. J. Donoughue, 1820; Rev. W. Bowen, 1823; Rev. H. Gardner Wreford, 1830; Rev. John Gordon, 1840; Rev. Thomas Hunter, 1854; Rev. Geo. Heaviside, 1860; Rev. Leonard Short, 1915. The ministry of Rev. George Heaviside was unusually lengthy, being 53 years, 1860-1913. The Rev. T. P. Spedding had temporary charge in 1914 as agent of the British and Foreign Unitarian Association.

In September last an appeal was made for £650 for improvements and renovation. Over £600 have been secured and the work put in hand consisting of a new and complete heating apparatus for chapel and schools; central block of pews reconstructed; panelled pulpit ends of chapel; two ventilators put in chapel; two cloak and class rooms provided; organ enlarged and reconstructed; the premises cleaned and redecorated; and other improvements. Pews and panelling designed by Mr. Ronald P. Jones. Church membership has doubled and attendances trebled. Sunday school has doubled in membership and attendance. A branch of the Women's League and a Girls' Guild have been founded. A remarkable record under 12 months.

## Aspirations.

Praise to our God; though chastenings stern
Our evil dross should throughly burn;
His rod and staff from age to age,
Shall rule and guide his heritage.

—J. Ellerton.

PRAYER: O God, we lift up our hearts to Thee the help of the helpless, the comfort of the comfortless, the hope of the afflicted, the sustainer of the desolate and the bereaved. Thou are the saviour of all them that wait upon Thee. May we feel that Thou art with us in our homes, in the performance of daily duty, in the bearing of all our care. Thy spirit is the gladness of the joyful heart and the strength of the lonely, giving courage to the warrior against wrong and unshakeable trust to all who suffer or are wounded in serving Thee. May we be strong in Thee, and in the darkness may Thy light be shining within us—that light of faith which makes sure of the coming dawn. And thus may we be truly thine in thought, and word, and deed. Amen.

## Views and Opinions.

FROM OUR READERS.

[Under this head brief expressions of opinion are invited on any subjects connected with the work of this magazine.—Ed.]

The Rev. J. M. Lloyd Thomas writes: "Your note on the National Conference Guilds' Union is quite satisfactory and meets the case rightly. I am glad to see your kindly reference to the "Free Catholic" venture. If all Unitarians were equally chivalrous and fair I should have better hope of their future. I cannot quite understand why people should get angry and bitter in discussion. The issue can be fairly debated to mutual advantage, and I have nothing but gratitude when your own view is put as you put it, nor have I the slightest objection to just and courteous criticism."

Another minister writes: "I accept the name 'Unitarian' and my church is known as 'Unitarian,' but when Unitarian is not in the title of an organisation, then I think it wrong to put it in. Oll our own people know or ought to know what the National Conference is. It is the organisation of our Unitarian and Free Christian churches. Therefore the National Conference Guilds' Union is the Guilds' Union of those churches."

To the above it is necessary and natural to reply: If the National Conference is the Conference of the Unitarian and kindred churches, and the Guilds' Union is also of those churches,—why hide the fact by NOT saying so in the name? If the name does not say so is it not right to say it in parenthesis as an explanation of denominational identity? Our own people do not know what the National Conference is, not do they know what the Guilds' Union is. Some of them do, but a very large proportion do not. When the National Conference is mentioned how do they know which National Conference when it may mean to uninformed readers the National Conference of anything else? And there are others who are not our own people—the world of outsiders—who, when they see our literature, should not be left in doubt by colourless titles as to the connexional identity of an organisation named.

The same minister also says, speaking of the British and Foreign Unitarian Association: "I believe in its work for the most part, but I do not now believe in its assuming ecclesiastical functions." But why not? Ought the body that pays the piper to have no voice in the calling of the tune? Shall the organisation that is taxed have no representation as to the conditions under which its grants to churches shall be employed?

## The Wide World.

A letter from Shilloug, India, informs us of the death of the wife of Mr. H. Kissor Singh, on Jan. 8th, leaving eleven children with the bereaved father to mourn her loss. Mr. Kissor Singh is prominently identified with the Unitarian Churches in the Khasi Hills, Assam.

The American Unitarian Association issues the following note to its subscribers in sending out its Report:—

DOES THIS REPORT INTEREST YOU?

Please remember that this work is dependent on the voluntary contributions of the people who believe in the principles this Association represents.

We are meeting ignorance, not with contempt, but with knowledge.

We are meeting dogmatism and superstition, not with impatience, but with truth.

We are meeting sin and injustice not with abuse, but with goodwill and high idealism.

We have the right message for our times. We have the men to proclaim it.

You have the funds.

We are your servants to do as much or as little as you command for this cause.

Send checks or cash contributions to The American Unitarian Association, 25, Beacon-street, Boston, Mass.

In that American Report the Secretary quotes from letters of correspondents. Here is a citation from one of them: "I cannot express in words the freedom of the soul and the deep-down joy that I feel and realise since I have found the light which was only a few months ago unknown to me. For forty-six years I have been trying to do the impossible: to reconcile the teachings of my church with my own comprehension of the truth. All that was within me revolted, but what could I do? One day I read a short comment on the Bible by a Unitarian. This brought me in connection with the Unitarian Association, and now the very longing of my soul has been satisfied through the teaching of Unitarianism."

Unitarian services have been carried on in Cairo, Egypt, by Professor I. Zaky, of the National University, who drew increasing audiences of students and families, both Arabic and Coptic, but the services have had to be suspended until the war is over.

It is interesting to know that the National Unitarian Association of Japan is officered by natives. its President is Prof. Isoo Abe; vice-presidents, Messrs. N. Kishimoto and S. Kanda; Rev. S. Uchigasaki is a director, and Prof. H. Minami is treasurer. The Unitarian Church (Tokyo) numbers 226 members. N. Kishimoto is its president. Two women constitute its committee on membership. Rev. S. Uchigasaki is the senior pastor, and he is assisted by other native preachers. The Sunday School numbers 100 pupils, and Mr. J. Aibara is superintendent.

# Lesson Notes on "The Evolution of Religion."

By the Rev. R. F. RATTRAY, M.A., Ph.D.

## III.—THE IDEA OF ANGELS AND DEMONS.

NOTE AS TO READING: It is desirable that the teacher should learn, if possible, to find out the reading that is advisable that he or she should do. A public library where available ought to be made use of. Works of reference like the "Encyclopedia Biblica," or any other encyclopedia or dictionary, ought to be consulted under the subject the teacher wishes to be informed on, and there, in the larger works, reference to the literature of the subject will be found. If "E.B." cannot be had, Hastings' "Dictionary of the Bible" is the second best. The catalogue of the library, consulted in the same way, may reveal books on the special subects. A concordance to the Bible is of obvious value. It is desirable that teachers and scholars should find out references of interest and enlightenment. The following notes could be illuminated in almost every sentence by reference to the Bible. Look up words like "spirits," "angels," demons," "witch," "evil spirit," "angel of the Lord." Even a "reference Bible" might serve.

Books which are not to be read through ought to be consulted by the help of the index.

### March 5th.—"THE ORIGINS OF THE BELIEF IN SPIRITS."

Bible Text: I. Sam. xxviii., 3-19 (Saul and the so-called Witch of Endor).

Standard works on the subject: Frazer, "Golden Bough," several volumes. There is an index volume. Tylor, "Primitive Culture." Books by Andrew Lang, etc. Histories of Religion, e.g., by Menzies. Popular books like Clodd, "Childhood of the World."

Evolution is the universal law of change from generation to generation which, in one line or more, eventually evidences marked improvement. Ideas which are beautiful we must expect to find to have grown in long past time out of low and even ugly and repellent origins. This teaches us to suspend judgment on things that look evil, in this sense, that out of them may grow the highest beauty, and the beauty is the real meaning hidden within them which they do not express (Practical application to, and illustration from, ourselves).

Primitive Man: The mind of primitive man is like that of a little child on its unhappy side. When a little child bumps its head against a chair and is hurt, it may strike the chair as though the latter had hurt it, imagining that there is a spirit in the chair as there is a spirit in the child itself. Moreover, in dreams and imaginings the primitive man sees beings who are like people and natural objects, but yet are like images of real people and things, and are not real people and things as he knows them. Now, he knows nothing of what goes on in the brain—we know little of this compared with what remains unknown, but primitive man of course knows nothing of it. He therefore thinks that the images he sees in dreams and imaginings are real, but are "spirit" forms. When he sees reflections in water, including the reflection of himself, he believes he sees the spirits corresponding to the "bodies." In real life, he believes, they are hidden "inside." Moreover, in dreams and imaginings he sees the images of people or animals or things that have passed out of the vision of his outward eyes, including the dead. He therefore believes that their "spirits" still exist "inside," and that when he shall die he shall continue to live "in spirit," i.e., in that more shadowy realm which his spirit visits while his body is asleep. Yet again, and this is very important, there are persons who say that, in semi-waking life, they can see spirits. These are the "seers" i.e., those who can see in the special sense. Some of them have said that they could call particular spirits to reveal things to them. Primitive man believes that spirits exist all around.

### March 12th.—"GOOD AND BAD SPIRITS."

Bible Text: I. Sam. xvi., 14 to end of chapter. (The Evil Spirit of Saul.)

Primitive man believes that when he is hurt, it is spirits who have hurt him; when he prospers, spirits have helped him. Spirits can take any physical form, moreover. If only he could find how to get the help of spirits sufficiently powerful, if only he could keep spirits who are ill-disposed to him from harming him! This is the first thing to be desired in life he thinks. He believes that spirits have to be conciliated by feeding them (through the smoke of burning animal, cp., Gen. viii., 21, through the shedding of blood, which "is the life"), by humouring their caprices.

He comes to believe that it is not only a case of spirits having moods, but that there are well-disposed spirits and evil-disposed spirits. Some of the people who die are bad and some good. Here is the beginning of the evolution of the ideas of angels and demons.

He believes that there are higher sorts of spirits and lower sorts: some have greater power than others; some have so great power that they are worth numbers of others. Here is the evolution of the idea of the God, which lies behind the word Elohim. Some spirits command a number of others. For example, the idea is very natural that the sky or that the sun commands the stars.

At a stage in the evolution of the belief, we find the idea emerge that spirits had local habitations in which they congregated. "Birds of a feather flock together," and the tendency of good spirits was to have their place of habitation up, while the tendency of the place of habitation of bad spirits was downwards. This would lead us into the evolution of the idea of heaven and hell.

Now the word "angel" is a Greek word meaning messenger, i.e., a messenger of a Great Spirit. There are bad angels too, in the belief, but naturally (and

this is a very important point, as showing the natural instinct that lies deep down in the nature of man), man identifies power with goodness, and so "angel" tends to mean a spirit messenger of the good Great Spirit.

Then, of course, there is a special messenger of the good Great Spirit, "the angel of the Lord."

Now, at one stage in the evolution of religion, religious reformers wanted people to believe more in God and pay less service to spirits, whom they regarded as being vastly inferior. In preaching this they taught that these spirits got between men and God, preventing man from knowing God Himself: they therefore taught that spirits who formerly had had reverence shown them were really bad spirits.

Evil spirits could be under the control of, and be sent to punish the wicked by good spirits.

March 19th.—"IN CHRISTIANITY."

Bible Text: Luke viii., 26-37. (The Gadarene Swine.)

Referring to our notes for March 12—The reformers, in teaching how good God was, said that the evil in the world was partly to be explained thus, that evil spirits were sent to tempt and try people, and to punish the wicked: there was a great spirit, moreover, who was bad (he once had been good but fell), and there was a struggle going on in the world between the good and bad, and that man ought to help the good forces. (Persian religion; light and darkness: fire.) "Demon" is a Greek word meaning simply "a spirit," but it came before Christian times to have the meaning of "a bad spirit." Under the great spirit (both the good great spirit and the bad great spirit) there were subordinate commanders. A religion in superseding another religion takes over into itself beliefs which the people will not give up, and special gods believed in in this way were taken to be in those subordinate positions of command. For example, the great spirit of fire and light, which was believed in, came to be regarded as the archangel Michael, etc. The conceptions we have just been dealing with came into the religion of the Jews before the time of Jesus. In the Gospels we read the belief that bad spirits take possession of living beings.

All over the world those who were believed to have the greatest power with spirits were feared and venerated: and, the other way about, those who were venerated were believed to have special power over spirits.

St. Paul believed that there were hosts of spirits up in the air, and that warring went on between the hosts of good spirits and of bad spirits. Up above were the seven heavens. St. Paul believed that his spirit had been up out of his body in the third heaven for a short time, and there seen things that he could not reveal on earth.

In Revelation the seer says that he has had a vision of great things above the earth, in heaven.

(What are the things and passages to which these notes refer? What, do you think, is the meaning of Matt. xviii., 10: Jesus: "in heaven their angels do always behold the face of my Father which is in heaven"? Find out interesting passages like this for study. Another example is, What, do you think was in the mind of the utterer of the words, "In my Father's house are many mansions. . . . I go to prepare a place for you," etc.)

We must remind ourselves that forms of belief may distort what is nevertheless precious truth.

March 26th.—"IN LATER TIMES."

Bible Text: Rev. vii., 9—end of chap., xxi., 1-4, ("Who are these that are arrayed," and "the New Jerusalem.")

All over the world at all times, practically, the peoples of the earth have held the common belief in spirits. In the Middle Ages "the supernatural" was believed in more than the natural. Even in Shakespeare we find that beliefs of this kind, though dying, were potent. The Revival of Learning and education, of Greek and Roman writers, gradually banished such beliefs among the people who could produce writing that would be permanent, though the belief, for example, in witches, was sufficiently strong to compass great cruelties even till comparatively recent times. There was a revival of "the supernatural" towards the end of the 18th and in the beginning of the 19th centuries, in literature, but it was of a literary, less than half-believing kind, and it waned in the first half of the 19th century. Religious circles were the last of the educated circles to be influenced by disbelief in demons and angels.

The free faith gives deliverance from the awful secret terrors of spirits. I have heard Dr. Charles Eliot, the famous American, report after prolonged journeyings in Japan and China, how terrible this fear was and how great the relief from it. We do not value as we ought our deliverance from the most dreadful terrors.

In recent times disbelief not only in demons but also in angels has permeated us almost entirely. Less than half belief exists alongside disbelief. The following belief has secured a footing in the ranks, some of them, of the highest respectability: that spirits exist—not in the lurid forms and conditions of primitive religion, but that the spirits of human beings, when they die, continue to exist, starting in the moral and spiritual condition in which they are when they die. The array of first-rate scientists who have espoused this view in the face of great prejudice and fear is very impressive, and much evidence is never given a proper hearing. This is a subject beset with danger, and the right thing is to have one's feet planted firmly on the rock: but every great conquest is attended with great dangers which ought to be warily avoided and minimised. The belief in the future life and many other beliefs precious to religion may receive indubitable strength from science.

(What are the Middle Ages? Illustrate points in the notes, e.g., Shakespeare, "Hamlet," "Macbeth," etc. What was the Revival of Learning, and its chief cause? "The Romantic Revival" in literature. Modern utterances implying belief in devils and angels: contrast the ugliness of the former belief and the beauty of the latter, e.g., in certain of our hymns. The future life may be discussed: the moral implications of the belief.)

# God's Revelation in the Earth.

By Rev. E. RATTENBURY HODGES.

To do justice to a subject so sublime as God's revelation in the rocks, involves resources of wide learning and true genius. Such a theme can alone be worthily treated by persons eminent in scientific knowledge, artistic skill and descriptive power. Shakespeare indeed hinted it, when he wrote of

"Sermons in stones, books in the running brooks,
and good in everything."

The early chapters in the long story of the earth or science of Geology, could only be interpreted step by step. Theorising could not, of itself, solve the mighty problem; it remained to be done by prolonged and careful observations. The systematic study of present day changes on the earth's surface, gave the real clue to those of the long perished past. At length, Sir Charles. Lyell's doctrine became generally accepted, that excessively slow movements upon and beneath the earth's crust have, in the course of long ages, accomplished stupendous results, i.e., mountain-raising, deep sinking of mineral seams, etc., etc. The story here attempted, is but the barest of sketches. To fairly begin, we need after all to start with a great guess or hypothesis, which has many good reasons in its favour (though we cannot give them here), i.e. that the earth and its fellow planets, were originally shot out of the sun, one after the other, many hundreds of millions of years ago.

The earth was first spinning in space as a molten mass surrounded by intensely hot metallic vapours. At the end of some great period, it had cooled enough for a thin crust to form upon it. The vapours began slowly to condense and then for long ages, an enormous layer of steam enveloped the hot globe. Eventually, the steam slowly condensed and oceans were formed, nevertheless this mass of water must have been boiling for unknown ages. At length, the waters and vast mud-flats had cooled enough to make possible the advent of life. A very small single-celled plant (an alga) was, most likely, the first living organism. As the earth went on cooling, it was also shrinking. These contractions caused ridges on its surface, and hence mountains began to rise, but, of course, the movement was extremely slow. This process of cooling and contraction has never ceased.

When the earth's garment of air had cleared, then cloud-making and rainfall went on and climates were formed. Streams and rivers in their ever onward course gradually wore down the hills and mountains, and transporting their materials, dropped them as sediment on the ocean floor. In this way all the commoner rocks were formed in succession.

In conformity with the law of gravity, the tendency of water, in its downward flow, is to bring all things to a common level. But to this, there is a mighty counteracting agent—the earth's internal heat. Earthquakes and volcanoes upheave and change or modify land-surfaces and sea-bottoms.

Of course, the most ancient rocks (Archæan) underlie all others. They are mostly crystalline, and have been greatly changed from their original condition; some altered by heat and pressure, others bent, broken and dislocated or else crumpled. These oldest of old rocks, many thousands of feet in thickness, are represented on the banks of the St. Lawrence (Canada), also in the mountains of Scotland, Scandinavia, Greenland, and South America, and in various regions of Africa, India, and W. and N.E. Australia. These archæan rocks contain more or less graphite (black-lead, so called), a variety of carbon or charcoal. Now, the fact is significant that carbon is one of the chief constituents of organic matter. Hence geologists regard this form of it as a proof that organic life was originally associated with these rocks. There are good reasons for believing that Europe rests upon a deeply buried worn-down primordial continent consisting of such rocks But the later water-deposited or sedimentary rocks, are of much greater general interest, because most of them are rich in fossil remains.

These rocks occur in layers or strata, one above the other, in regular order. Moreover, there are sound reasons for believing this order to be world-wide, and indeed the recorded order of creation. As historians refer to the 4th or 10th Century B.C. or A.D., and to a certain dynasty or class of events, even so geologists refer to the Archæan, Primary, Secondary, Tertiary, and Post-Tertiary epochs, the two first implying vast periods of time.*

Certain slates contain the earliest signs of plant-life, i.e., impressions of a star-shaped seaweed. A little higher appears the delicate shell of a small marine animal, the "sea-pen" (Graphtolite); examples occur in slates of South Devon. These rocks were once only soft clay, how then came they to be so changed? It was brought about by enormous horizontal pressure due to the earth's slow cooling and contraction, above mentioned.

Later on, the seas swarmed with trilobites, creatures resembling the King Crab (Limulus), common to the shores of North America. Many kinds of remarkably beautiful corals were also abundant. Much later on various orders of fish appeared; many were armed with scales and teeth of extraordinary size and thickness.

Onward rolled the ages, and large water-lizards then appeared, and the low lying lands became covered with a dense jungle of tree-ferns, reed-like trees and giant club-mosses. This land slowly rose and sank several times in the course of long ages, and as each surface appeared it produced its own forest jungle and fertile swamps. After this there came a final or continuous sinking to a great depth. Eventually, by pressure of chemical action (probably with some heat) this mass of buried vegetable matter became gradually changed to coal. Here I am convinced, we have one of the most marvellous proofs of the far-seeing providence of God for His human children. It is the more impressive when we con-

sider that the Carboniferous age differs greatly from all that have followed it, in the richness and abundance of its carbonaceous matter. After this age there appears to be a gap in the record, which geologists may be able to fill up, because only a small part of the world's surface has so far been explored. At any rate, a vast period passed, nearly all life on land and in the ocean had undergone an immense alteration; briefly stated, higher types of existence were now in evidence. The sea swarmed with great fish-lizards thirty and even fifty feet long. Some of the strangest of land animals also appeared; monstrous creatures, more or less lizard-shaped. The majority of these were vegetable feeders. One of the most remarkable had a long neck and small head, with huge hind-quarters and a massive tail, but it had a truly wonderful and perfectly unique feature. The small brain was not enough to regulate the movements of so large a body, so another brain ten times larger than that in its skull was actually developed in its spine and between the hip bones.

There was also a flying reptile with crocodile type of head and bat-like wings, a terrible creature which could swim, wade or fly. Its prey must have had a very poor chance of escape. There were also birds with teeth in their bills and feathers of a curious structure.

A truly awful monster was the Tyrranosaurus, a kind of half-lizard and half crocodile, with head and neck each four feet long, formidable teeth, a body ten, and tail about twenty feet in length. After this there is apparently another gap in the geological record.

Again an immense transformation had come over the life of the globe. There were shallow seas rich in shell fish, starfish, etc. Various sea-serpents roamed through the sun-lit seas, some were even 60 and 70 feet in length. At this time there were also countless myriads of minute organisms (foramenifera) whose shells (as they died) fell in a never ceasing shower upon the ocean floor—so it was throughout this immensely long period that chalk was deposited.

Succeeding this, land animals and plants more or less resemble those of our times. In some cases the likeness is very close. There were also creatures of the tapir species, others like the rhinoceros, but much larger and armed with huge and curious horns. One of these brutes was even twenty-five feet long with a head seven feet across. There were also a sabre-toothed tiger and some animals of the size of a mastiff; they were horse-like and had five toes; later on a four-toed kind appeared; later still a larger and three-toed kind; later yet a two-toed animal, and finally the one-toed horse, as we know him. It is a wonderfully clear record of the evolution of this noble animal. A similar genealogy has been made out for the elephant.

At about this period the lion, bear, rhinoceros, ox, and hyena appeared. By this time changes in the world's climates were taking place. The winters gradually gained upon the summers. Astronomers say this was due to a kind of variation in the earth's orbit (or course round the sun). Then came the great ice age, when Arctic conditions prevailed over the northern hemisphere, i.e., down almost to the centre of Europe, Asia and N. America, and the regions of what are now the N. Atlantic and Pacific oceans. At about this epoch the reindeer species arose, and also the mammoth, a huge heavy elephant more than twice the size of existing species. This gigantic beast actually had two coats — an inner one of reddish brown wool and a shaggy overcoat of long brown hair, coarse as common cocoa-nut fibre. And, indeed, such clothing was necessary, the cold being sometimes equal to 50 or 60 degrees F. below zero. The food of this animal consisted of branches of pine, fir, cedar and their cones. Its huge tusks were not so curved as shown in the older pictures; moreover, their length varied from 9ft. 6in. even to 12ft. 9in. In some cases the entire carcase has been discovered wonderfully preserved within the Arctic ice. There is likewise evidence that some animal of the monkey type existed shortly before this cold epoch. Moreover, there have been unearthed the remains of a creature somewhat related to the higher apes. The shape of its skull and teeth prove this. Such a discovery is of great significance, for here were clear indications of a being who must have been the common ancestor of "the coming race." How long this half human half bestial creature existed cannot be known. At last came man upon the scene. Of him there is now trustworthy evidence that he actually hunted the mammoth and used stone tools or weapons.

Man, "the paragon of animals," came forth as God's crowning work on this planet. What an exceptional creature! While his body displays the perfection of animal structure, yet is he the only being who walks erect, uses articulate speech, kindles a fire and makes all around him to minister to his needs. He, of all others, is the only creature capable in any degree of understanding the world and interpreting the phenomena of nature — the only being able to think of a Supreme First Cause. Of all earth's living myriads, he is the only being who seeks God, and finds no real satisfaction for the deep longings of his soul, until he has, in some way, discovered Him and entered into right relations with Him—the relations of trust, of filial duty and adoring love.

*We strongly advise those who would pursue this subject to begin with Prof. Seeley's "Story of the Earth" (1s. Newnes, Ltd.)

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The Rev. E. Ethelred Brown, who is a native of Jamaica, and educated for the ministry at Meadville, Pennsylvania, who holds Unitarian services in Kingston, Jamaica, has secured the erection of his church building. He is described as a man of more than usual ability and of ardent missionary spirit, and has already made a considerable impression on his race in Jamaica, and gained the goodwill of the governing authorities.

## Unitarianism.

The Brahmo Samaj is a monotheistic movement in India. Its confession of faith given here below is an excellent expression of our own Unitarian position.

THE CREED OF THE BRAHMO SAMAJ.

The creed of the Brahmo Samaj has been formulated as follows:—

1. There is only one God, who is the Creator, Preserver, and Saviour of the world. He is a spirit, infinite in power, wisdom, love, justice and holiness; omnipresent, omniscient, eternal and blissful.

2. No created object is to be worshipped as God, and God alone is to be considered as infallible. (Hence it follows that there can be no infallible scripture, and no human mediator or saviour.)

3. The human soul is immortal, and capable of infinite progress, and responsible to God for its doings.

4. Man's happiness here on earth and in the life to come consists in worshipping God in spirit and in truth.

5. Loving God, and doing the work that He loves, constitute true worship.

To put the whole thing in one sentence, the Brahmo Samaj believes in the Fatherhood of God and the Brotherhood of Man.

One who does not whole-heartedly accept this creed, can hardly be a useful member of the Brahmo Samaj. An agnostic, or a believer in a personal God who denies the utility of prayer, may join the Brahmo Samaj on social or other grounds, but in that case he will bring only elements of discord and disunion with him.

## Memorial Sundays.

By A. D. Tyssen, D.C.L.

March 5, 1778, was the day of the death of Thomas Augustine Arne, a musical genius, who composed the tune of "Rule Britannia." He is noticed in Chambers and in Smiles' Self-Help. In 1761 it saw the death of John Taylor, founder of the Octagon Chapel, Norwich (see the Story of Religion in England, p. 303); and in 1840 Dr. Lant Carpenter died on this day.

Chambers records the decapitation of the Duke of Hamilton, Lord Capell, and the Earl of Holland on March 5, 1649; but Cassells' History of England gives March 9 as the day of their execution. March 5 was probably the day of their condemnation. They were royalists accused of rebellion against the Parliament.

The "Christian Life" of Feb. 28, 1914, gives some particulars of John Taylor, and mentions the death on March 5, 1739, of Samuel Haliday, who refused in 1720 to subscribe to the Westminster confession.

March 12 is marked as the day of S. Gregory the Great, the Pope who was struck with the beauty of some Angles captives in Rome, and sent Augustine to their country to convert the natives to Christianity. It witnessed the death in 1808 of another of the same name, Dr. George Gregory, Prebendary of S. Paul's, a liberal minded ecclesiastic, of whose writings some good specimens may be found in Elegant Extracts (see Prose, vol F, S. 76). It was the birthday of George Berkeley, Bishop of Cloyne in 1684-5, and the death day of Ludovick Muggleton, a fanatic, in 1697, notices of the two last mentioned persons may be found in Chambers. It is worth mentioning that £1 notes were issued on March 12, 1797, during the strain caused by the war with the French Revolutionists. The Christian Life of March 7th, 1914, gives March 12 as the birthday in 1572 of Valentine Schmalz, a Polish theologian; and the day of the death in 1865 of Edward Bramley, of Sheffield; in 1874, of Charles Summer, an American statesman; and in 1910 of John Hathren Davies, a Welsh preacher and writer.

March 19 is the day of S. Joseph, the husband of Mary. On it were born David Livingstone (see Self Help, c. 8), and Sir Richard Burton in 1821, two great travellers; also Jean Astruc, a French physician, in 1684, and the Rev. Edward Bickersteth in 1786. It saw the death in 1711 of Bishop Thomas Ken (see Story of Religion in England, p. 282), and in 1804 of John Duke of Roxburghe, a collector of books (see Chambers), and in 1820 of Sir Joseph Banks, naturalist. Jean Astruc may be regarded as the originator of a scientific criticism of the Pentateuch (see Carpenter's Hexateuck I., 33). Edward Bickersteth was a religious writer and an active member of the Church Missionary Society and the Evangelical Alliance.

The "Christian Life" of March 14, 1914, gives March 19 as the day of the death in 1844 of Lawrence Holden, minister at Tenterden for 70 years.

March 19, 1563, is the date of the Edict of Amboise, giving liberty of worship to the Protestants of France in the towns of which they were then in possession.

March 26, 1911, was celebrated as the tercentenary of the issue of the authorised English version of the Bible. On this day in 1659 was born William Wollaston, author of "The Religion of Nature Delineated," and in 1773 Nathaniel Bowditch, an American Unitarian, author of a book on navigation.

Beethoven died on March 26, 1827, and Dr. J. Campbell on that day in 1867. The latter took a prominent part in the Rivulet controversy, which disturbed the Congregationalists in 1856 (see Skeat's History of the Free Churches, with Miall's continuation, pp. 535, 611).

Chambers mentions the death on this day in 1726 of Sir John Vanbrugh, an architect, and says that the epitaph—

> Lie heavy on him, earth, for he
> Laid many a heavy load on thee,

was composed for him. We have heard this accorded to Sir Christopher Wren.

It is probable that the Crucifixion took place on March 28, A.D. 34 (see Gospel Chronology, by the writer of this article).

The "Christian Life" of March 21, 1914, records the death on March 26, 1870, of Major Henry Coppock, Town Clerk of Stockport.

And on this day in 1555 William Hunter was burnt at Brentwood, Thomas Higbed at Hornton-on-the-Hill, and Thomas Causton at Raleigh, all in Essex (Foxe's Book of Martyrs, VI., 722, 737)

# Notes and News.

**TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 13, Victoria Avenue Brierfield, Lancashire, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "Brierfield." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.**

TO OUR READERS: The War affects everything, including newspapers and magaiznes. The price of paper has practically trebled within the last six months. Consequently we have now to use thinner and inferior paper, which costs double the price before Christmas of that we used then. So our clients and readers must excuse this, and must not be surprised if price of paper goes up so much that we may be compelled to reduce the number of pages for a time.

The War affects us in another way. While correspondents write praising the magazine and telling us that the quality of its contents is such that the circulation should go up by leaps and bounds, some churches which use it are feeling the financial strain of the war so much that they are reducing their expenditure including the quantity of magazines ordered, and in some cases dropping off altogether. This seriously affects the circulation. But other churches make a profit by selling the paper on a plan of organised house to house visits to members and friends by visiting committee. 100 copies costing 3s. 6d. and carriage, say not more than 4s, 2d. sold at one penny each make a clear profit of 4s. 2d.; 50 copies at 2s. 6d. including postage sold in same way realises 1s. 8d.; even 25 at 1s. 6d. post free and 12 at 10d. secure a balance if copies are sold. It is just a matter of organisation and business management. We do not fear that the U.M. will go under and cease to appear, but we think it is equally the interest of Unitarian Churches and people along with ourselves to see to it that the magazine shall not be less widely used. If patriotism means loyalty to one another, more denominational patriotism is needed.

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The Rev. J. V. Laughland, who is now the appointed minister of Unity Church, Islington, London, was educated in England at Southampton Grammar School, after which he spent some years in Canada, studied at Victoria College, Toronto, and finally at Meadville Theological School, U.S.A. He was formerly a Presbyterian and became Unitarian attracted by its freedom from dogmatic creeds. He is a forceful and animated personality, a vigorous and eloquent preacher, and Unity Church is getting larger attendances to hear him.

A meeting of the Northampton Sunday School Cricket League reports that 23 members of the teams from the Unitarian Institute, which holds all the trophies of the League are engaged in National Service, which is a local record.

The Annual Meeting, Unitarian Home Missionary College was held at Manchester, Jan. 26th, when it ws announced that the late Principal Rev. Alex. Gordon, M.A., had consented to be president for the ensuing year.

The membership Stalybridge Unitarian Church stands at 262 adults and 55 juniors and there are 297 scholars and teachers in the Sunday school.

One of the young men from the Northampton Unitarian Church was killed at Loos; another from the Wood Green Church was killed in Flanders; and another from our Wellington Church, N.Z. was killed at the Dardanelles.

The Midland S. S. Association held its annual meetings, Jan. 29th, at the Old Meeting Schools, Birmingham. There are 16 schools affiliated.

A memorial to the late Miss M. K. Montgomery, B.A., has been secured in Matthew Henry's Chapel, Chester, in the reconstruction of the Chapel organ, which was opened on Jan. 26th.

Thursday, Jan. 27th, was the bi-centenary of the death of Dr. Daniel Williams, founder of the Dr. Williams' Library, and it was commemorated by a visit to his grave at Bunhill Fields, London, by the Trustees, when the senior trustee, Dr. P. H. Wicksteed, delivered an address on the history and work of the Trust.

The Leeds Mill Hill Sewing League, including workers from the Hunslet and Holbeck Churches has completed 2,810 garments, 1,150 being handknitted articles all for our soldiers.

The Annual Meeting of the subscribers to the Sustentation Fund was held in London, Feb. 8th, 71 congregations have been assisted with grants in aid of ministers' stipends, 51 in England, 12 in Wales, 8 in Ireland.

The re-opened Unitarian Church at Lincoln is receiving good attendances at the services and there is an earnest revival of interest and active work in connected institutions which have been started.

The congregation at Woolwich reports a very healthy condition of its life and work, and has specially expressed its high appreciation of the services of the Rev. D. Delta Evans.

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MINISTERIAL CHANGES: Mr. H. C. Horsley, B.A., of Manchester College, Oxford, is appointed minister of the Acton Unitarian Church; Rev. J. W. Bishop has settled as temporary pastor of the Preston Unitarian Church in the absence of the Rev. Mortimer Rowe, who has enlisted; Rev. J. Vint Laughland is appointed regular minister of Unity Church, Islington; Rev. G. B. Stallworthy is appointed minister to the Poole Unitarian Church.

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DEATHS: Rev. E. S. Lang Buckland, Christ Church, Nottingham, Jan. 16th; Elizabeth McManis, London, Jan. 23rd, 56; Mr. Wm. Shanks, Dunedin, N.Z., father of Rev. W. R. Shanks, 85; Pte. S. W. Herford, son of Prof. C. H. Herford, killed in France, Jan. 28th, 23; Mrs. Wm. Grundy, Cheadle, Cheshire, formerly of Bury, Feb. 5th, 83; Mr. James Oliver, Stalybridge, Jan. 30th, 41; Miss H. Pownall Wood, Netherton, Worcs., formerly of Dukinfield, Feb. 10th.

## Post Card Propaganda.

### What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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